RETURN TO ROBERTA CUBER AFTER PROOFING

[redacted]

Must Remain in
Transcription Room

M 2165

Group II

Barn

Thurs. September 7, 1972

MR. NYLAND: It would be easier for me if there was some nice kind of a step, you know, circular staircase to come up and then to sit down right away. Next time, just leave a little path and don't get up. It's a certain formality which is really not necessary. It's a question of respect-your respect, when I sit here, by wishing to listen. Your respect should be in your attitude ~~that~~ the in that you want to hear. For that reason, you come. It's not a respect that you have to pay to me. I'm older but-it doesn't require you getting up. It's only a form. For me, it has very little meaning. Because otherwise, it's like a little theater. There comes the actor and he appears on the stage and he has a role to fulfill. All of that is true of course. Only it's not a role. It's a very genuine statement of my experience when we talk about Work. I would like to talk about Work in a very simple way. Something that you can take home, that is not too heavy to carry.

When I listen to tapes of certain meetings, there are of course definite thoughts that occur to me of how would I answer it and it's a very good variety of different kind of questions and what is most in my mind ~~of course~~ at the present

time of course is last Monday. I liked the meeting very much because it was of a good character. There were very good questions, and I liked the answers also. They had a good level. What I want to say about it is absolutely not in the form of criticism. It only ~~(is?)~~ that certain things occurred to me while listening to it carefully that I believe perhaps could be augmented in some way, or perhaps even a little bit shortened. But you see, the question is one of learning and it is sometimes very difficult to adapt yourself if you have to answer to a question of someone which may be in a different kind of sphere or maybe ~~born~~ born out of different kind of conditions that you are not so familiar with although you might be able to recall some of it with your own experience. I think most of it is a mental question of that kind of understanding of what has been the experience and then the ~~adoption~~ adaptation of your answer to that kind of a question in that way. I thinking--I've been thinking about the form we have now of answering tapes like Monday by means of the nucleus and how it would be more useful to them because we ~~could~~ can change and maybe we ~~could~~ can improve. And I ask myself sometimes, why do I do all of this in trying to elucidate more or to make things simpler? Am I doing really the right thing for many of you? I was reminded by some kind of a remark which was mentioned in one of a very small group recently and I heard about it. There happened to be a new person who came who hadn't been there before but apparently knew Gurdjieff and also knew Orage and he made a remark that after having listened to some of the tape meetings which we had sent to them, he said," Mr. Nyland must be an angel because when I tried to get something out of Gurdjieff or out of Orage, I never could get it." It started me thinking about that. Am I doing the right thing for you by making it too easy? Because a great deal depends on how you take it and ~~when~~ then you use it.

I remember certain lectures of Lorentz in Holland which were so absolutely clear in physics, that it was nothing that during such a lecture you would want to change. It was a logical building up, definite concepts, all related to each other and so pure that at the end of a meeting you could not find any fault with

it but you could not remember what was really said, and you went back to your own work and study that, having been exposed to something very lovely, that at the same time it may not have been sufficiently NOURISHING. (nutriciousing?????).

When one talks about Work, one must make a distinction, as you know, between the hearing it or reading about it and the application for yourself. And when/hearing is a very good substitute when you could even mention it yourself without being touched by your own experience, and repeat certain things which are not your own really, but which become familiar to you after having heard them sufficient number of times, and it may prevent you from the actual application. It simply is a matter of being satisfied with superficiality or a little mental effort and that is not translated into a wish for yourself, or even it does not take a step towards a further consideration of what you are yourself and seeing, that then and trying to see it impartially so that you know it is the truth, so then it forces you, as it were, to do something about yourself, and it is constantly this difference between mental-=say--mentally saying certain things and the actual feeling within yourself of what is really needed for yourself to do, and that hearing or even reading without having that kind of penetration toward your inner life, will not enable you to have the thought or even a wish for wanting to Work.

ALREADY ENJOYABLE, YOU MAY NOT WISH TO WORK THINKING THAT HEARING 15

At the same time one has to consider the superficiality of the people and it is not in the nature of criticising the level on which people usually live. It is really much more a realization that they happen to live the way they do because they live under these kind of conditions in life as we know it in life, on this Earth in surroundings where we are working in an ordinary sense and where we spend our unconscious existence. And that there is really very little in that kind of a life that we see around us that touches us deeply enough even to stimulate the wish for having an inner life. And for that reason, it is necessary to keep on repeating in great lucidity, as much lucidity as possible, the concepts of Work, and then hoping that by some other means, you are stimulated to do something with such concepts for yourself. That bridge has to be made all the time.

Your mind functions in a certain way and it sometimes keeps quite separate from your feeling. Your feeling is attached to you, to your body. It is much more able to demonstrate the condition in which you are because your mind can be separated without having to form any particular activity and the mind can even be quite satisfied by having within itself many facts which can stay there and skirmish around and fight a little bit with each other and become argumentative without touching what is a real kernel of yourself. Your feeling will not allow that. It will penetrate sometimes a little superficially but at most, in most cases when one becomes more serious, it will really amount to an influence on yourself which you cannot deny.

There were different ways by which on Monday night, different aspects of Work were elucidated and talked about. And there was--were several problems and I try to remember a few of them but maybe I do forget. You see there is this question, I mentioned the word seriousness. I would almost say it is either there or it isn't. Seriousness is a question of depth. It definitely is not surface. It definitely is not your engagement in ordinary life which would not require that kind of an attitude of even having such actions outside of your penetrate within you. You react very superficially in many instances and sometimes even without your brain, but in any event whatever happens, you are not touched sufficiently by that what is in the outside world. Then when one says I have become serious about myself, it does not have to take the form of wanting to Work on yourself. That's a very definite method of doing something about such seriousness.

But there's no question that if you want to Work on yourself, you have to be serious. Otherwise you cannot operate from your mind and tell with your mind that you ought to Work, because you won't do it. There are too many factors against it, and your life is not touched by your mind telling you that you ought to. It is possible, of course, in your mind to come to certain conclusions when you keep on thinking and pondering and weighing one against the other, of certain thoughts and the value of such thoughts; but still, you do not easily come to the conclusion that you have to do something with that thought because your heart is not touched.

And this is sometimes a difficulty in answering a question, that one stays a little too much on this level of a mental explanation and I say many times then you don't touch a person.

Now if a person says he is serious, then he must show that he is interested in doing something about it. And since we are talking about Gurdjieff and ideas of that kind, that seriousness has to link up with the ideas in what he is doing. Now if he says that he is serious, only at certain times, you may as well exclude all the other times that he is not serious, that he should not even attempt to do any Work. Because the seriousness is a requirement. But when he is serious, why would he want to Work? You see, the seriousness by itself is not enough. It has to be linked up with what one experiences in a serious state. Of what one sees of oneself or what one believes oneself to be, and you cannot separate then, the seriousness from a motivation for your life, a motivation for wishing to live, and to live in a certain way, seriously, but quite definitely this time when we talk about Gurdjieff based on a knowledge of yourself as you already have received in your previous unconscious state, every once in a while having had a picture of yourself of what you are or perhaps even remembering what you have said and the way you were and whatever there was in the tone of your voice.

So, one should not waste too much time with people who are just serious. It's very necessary for them to have a motivation first that they want to do something with their seriousness about themselves. And even then when they want to do something, it does not mean that they want to follow the ideas of Gurdjieff, they may wish to read a great deal, to establish more seriousness, or to try to find answers for themselves in whatever they have read or whatever they think then might be of certain application. It may even be quite serious and become religious and following certain rules of certain religions. You still have to indicate to them why they should do something about themselves in the sense of the ideas of Gurdjieff. That I think was lacking on Monday. The motivation and telling such a person not to Work when he is

not serious. You can say it's just too bad. When you're not serious, you're not equipped even to think about Work. Because even if you happen to think about it, you won't do anything. And it's a logical conclusion of course, that he didn't do anything. But when he wants to be serious then, knowing about ideas of Gurdjieff, then the next step is, how is that seriousness going to be changed over into a wish?

The definition of what then ought to take place as a result of the wish of wanting to Work on oneself ~~that the wish is~~ HAS TO BE clearly indicated that the wish is for that kind of creation of an 'I', not just something. It is a very definite entity that we have in mind and which we describe every once in a while quite seriously, of how it should function and what it is supposed to do and how it is made up and what it contains and what are the qualities. You don't use the word 'something' that is there. For me it is not serious enough to talk that way about 'I'. 'I' becomes formulated for oneself, a very definite mental functioning. It does not matter if you want to link it up at that kind of a stage with presence, and introduce then an emotional quality which you also would like 'I' to have, but it is a process.

It's a process when observation is taking place. 'I' is an observer, of a certain kind. We qualify what this 'I' should be and how you might say, it should behave, although we do not know EXACTLY how to do that. We have a very clear picture of what would be possible if it could be Working. You might say, being active in relation to what I am. And when I use then the word 'I', I very definitely consider it a ~~very~~ ( ) mental functioning taking place in a certain section of the brain. And we've talked many times about the different compartments ~~of~~ IN the brain when one or another of the compartments OF THE BRAIN ITSELF, IN DIFFERENT UNCONSCIOUS MENTAL FUNCTIONINGS, have certain responsibilities to fulfill and this 'I' is exactly the same when it uses the mental equipment. But ~~this~~ that is as far as it goes because this time that kind of mental equipment should function 100% intellectually. It should function only in recording facts about myself and without interference of anything else of the rest

of any kind of organ of myself. I don't want interference from any feeling. I don't want interference from any other kind of mental functioning. I don't want any unconscious influence on this particular little section of the brain which I try to develop and for which there is a certain place. Almost I would say, it has been reserved. It is still there in its infancy. Or it may have been reduced. It may actually have functioned in the very beginning of my life but at the present time I know it is atrophied, or it is reduced, or it is in a state of a sub-existence and I wish even by the creation of the concept of ~~the~~ 'I', that wish to knock on the door of that what is there. I call it several times a little factory, to open it, to see what it is when it is rusty, when it has not been used for a very very long time and there are cobwebs and all the rest, that what has to be cleaned up before that little 'I' can even start to function, and only by means of the continued effort of my part to give it food that gradually this little 'I' will start. I call it now to wake up to ~~inxks~~ its own existence functioning in my brain, in a certain place. I call it, even above the temples. It is even possible to demonstrate it, to verify it, ~~xx~~ to know that something goes on when a person makes attempts to be conscious as we call it, that there is activity which can be noticed; which can be, you might say, related to a person so that then he knows that an activity is going on in that little department of his brain the same way as he knows that activity goes on in his formulatory mind, his forehead ~~organ;~~ or that he knows that activity is going on when he tries to ponder as deeply as he can or when sometimes the thoughts are connected in one's unconscious existence with certain possibilities of furnishing food for one's feelings, an interchange which takes place between a feeling or a solar plexus, and certain sections of the brain itself.

But you see, when a person simply says he is serious, that doesn't mean anything whatsoever. I'm serious hundred thousand times during the day in my ordinary life when something ~~strikks~~ strikes me a little bit more than usual; when it is away from the surface; when it affects me emotionally I become serious. When

I read about Munich and what happened there at the Olympic Games, I become serious about such questions. I ask, why? I don't understand, why it does happen but when it does happen, it's terrible as an experience which I feel. So, I know what it is to be seriousness. But unless in this question of seriousness, the beginning is made of illustrating that what really should take place in me when I have a motivation for Work. It becomes very simple. Have you Worked because of such seriousness? And, if you don't have the seriousness, please don't attempt to Work. Tell them not to Work. It is not the right time to Work.

Don't make a mistake that you think you can Work any time. That is not contradictory to the statement that any time your body exists, so Work could take place. That is a fact of my own existence that the object constantly exists. But the other is, there is no reason to assume that an observer can exist in any kind of a condition of my own state. There was a question of the state of one's being or the state of a personality. Of course, every person has a certain state at any one time. And when that state happens to be tense, why should you wish to Work? Don't you understand that there is energy available for the maintenance of yourself in an unconscious state, tense or not tense? That a quantity is needed for that maintenance. A quantity is needed for the tenseness. More quantity may be needed for a state of worried--being worried. More quantity is needed for the state of jealousy. For a state in which I am and not knowing the impossibility of seeing myself identified with this or that or whatever, all of that requires energy and it has to be fed as long as that state is there.

Where will I make the division, at such a time, to say, now part of that energy will have to go to wishing to Work on myself. You're talking nonsense. If a person is tense, again, it is not the time to Work. Leave it alone until he detenses; until he can really become successful in relaxation. When he wishes to Work, maybe he has to wait. He has to keep the thought going that it could become a wish at the proper time. And the emphasis for wanting to Work should be only when there is energy available for that purpose, which at that time can be

logically separated, with which energy then there can be formed a conversion process to the creation of 'I'. Don't introduce mental orders of what one should do when one is in an emotional state. The wish has to link up with your emotional state. It does not come from your mind. Your mind can tell what you ought to do and you may not wish to do it at all.

The wish for Work comes on only from your inner life. From a dissatisfaction of that what you know yourself to be and what you perhaps remember that you have been. It has to be based on a motivation to wish to change that. And using then certain methods for such a change. And to use it in conditions which are conducive, like when one is alone, and not sitting in a train, and not walking on the street and not being in a conversation with anyone else. When he sits on his bed in the morning, when then (——) he has enough of a thought that he wishes to do something about himself and then can have a conclusion reached which means, this body is sitting on the edge of the bed, here I am, like I am sitting in this chair. And that is my particular wish that I come to a statement which is irrefutable and which receives at the proper time proper energy for that purpose.

Now you see I have in mind a very definite aim that when I want to Work on myself that I want to follow such a simple prescription of just noticing me and gradually becoming impartial to that what I am, so that then the noticing becomes an awareness on the part of 'I'. And it is you might say, schoolwork, which of course I don't want to have. I don't want to just study little letters. I want a little letter to form a word and I want a word to appear in a sentence and I want a sentence to have sense. I want sentences together to be able to write an essay. I want, in an essay, to convince someone with what I'm writing, or to illustrate what I really am feeling in which every way I want to take that form of an essay, that I have a reason for writing it. There has to be a motivation within me that is very deep. And then someone tells me that I have to just do a little A-B-C and I don't do it, because I cannot connect it with the fact that the little 'I' is not really in existence as yet, that it has to grow up and that my unconscious

state is a tremendous enemy which is very, very strong and that I have to learn how to fight and how to find the Achilles heel in this unconscious state so that then the little 'I' has a chance first of survival; and in the second place, of conquering; and in the third place, becoming a guide for me.

It is forgotten, you talk about state of tenseness as if there is a possibility of Working at that time. Anyone who--~~what tried (?) it~~ has tried it, must know they cannot Work. ~~After~~ Until many, many years almost millions of years before you have ability to counteract or to let tenseness ~~be~~ continue to exist; and at the same time, there is a demand on the part of 'I', that it wishes food. Then you will give it. When the 'I' starts to talk to you like a child says, I'm hungry. I need food. Then you, ~~like~~ as a mother, have to feed it. But not before, because you have to build it up first until it reaches that state of - let's call it - some aliveness which can then be demanding for you. So when a state of tenseness occurs, tell them not to be tense if they can. And tell them not to Work while they are tense, forget about it.

There was talk about laziness. Tell them to forget about Work. There is a parallel between development in a waking state of 'I' and a change-over of a personality to become ~~an~~ individuality, and also that what takes place in an unconscious state in our so-called waking-sleeping state. There is a mind which has to have a little power, every once in a while, over the body. It has to teach the body that there is something that is superior or acting superiorly, in order to make this body do what it should do instead of following its own wishes. If you cannot get up out of bed, you are not equipped to Work on yourself. If you are procrastinating, you have a hell of a time trying to even make an ~~idea~~ 'I' which will function. If you are stupid in your ordinary life, you will be too stupid to do anything about your Work. You first, I've said many times, clean your house. Put it in order. Make it at least decent, so that you can count on it a little, so that you see ~~that~~ what is this body, what it is doing to you, to your feelings and to your mind and how it is in the way, how it predominates and how its own mechanicality puts sand in your eyes, that you can't see straight anymore.

The wish, of course, is fundamental. And the wish has to be there to create 'I'. But will this 'I ' function with a body, which has its own little wishes and you postpone this and that and so forth, how can you expect an 'I' even to be interested in a self-willed body? Get out of your shell first. Do ordinary things very well. Don't shy away from them. Do the things you have to do and then do the things you don't HAVE TO DO. But do them, unconsciously. You are required by ecnnomic reasons and for what there is as a necessity for the maintenance of your life, that you have to do certain things, sometimes a little against the grain, and you may not like it. Sometimes you get a little sick, you may not like that and the only reason why you will be able to continue is to accept it as a gift of something that happens to you, and is perhaps necessary for the fulfillment of your own Karma.

You must understand that these questions of laziness and procrastination and fussiness and do-do-do-ness and all the REST that you are engaged in every once in a while, is absolutely lousy from the standpoint of wishing to Work on yourself. When you wish to Work, you want to go to a higher level. It's quite right, you desire that because that what you are has its limitations. It is limited in growth. Mother Nature prevents you and you believe it. Your astrological chart tells you, you are that and of course you believe it because you don't know anything about a heliocentric chart. You go by certain rules that are simply put down and you sit down with them and you say, "It's just too damn bad, It's my nature. I cannot help it." And you will not Work, and you will never get out of it, because that kind of bondage will become worse and worse for you the more you start believing in it.

When the question did come up about not being able to do, this and that and so forth, the answer is, "Forget it. Don't Work." Why waste the time trying to explain. It's not necessary. If, by the grace of God, they will have to Work in time, God will tell them. You can tell them, but you won't, they wan't do it until you touch something quite fundamental like telling them that they're stupid.

Don't mix Work with ordinary life. In ordinary life such things can be

discussed and then, It's too bad, I was too sleepy so I don't make it, so I couldn't get up, I'm late. Or I sat and talked and talked too much, I know I shouldn't have done it, but I did it. In ordinary life we, of course, we accept such things. We accept a hell of a lot more in ordinary life; We even accept hypocrisy. We accept even that people say things and make a promise and don't fulfill it. And then there are all kind of excuses and there are, of course rationalizations galore, that we accept in ordinary life. And that is the reason we remain unconscious. But when one becomes a little conscious, a little waking up, a little bit getting out of that sleep and open a little bit of your 'I', so that that little 'I' can start to become aware of you, that little 'I' tells you the truth. In time, it tells you a little bit more continuously, maybe for the time being, intermittently, but, every once in a while, a flash of truth. And you realize this is me more and more, and you see yourself unconsciously, of what you are. Then you take a broom and you clean your house, then you behave in a certain way, which is more respectful. You don't leave things on the floor, unless you use them. You don't have dirty clothes in the corner for a couple of weeks. You make arrangements to go to the laundry. You take care that your bed is made, when it has to be made, when you wish it, when you are able, When you are healthy, When you could take care of things. You prepare your food in a certain way not just in a hurry. You get up early enough in order to have enough time to do a variety of different things even reading maybe, maybe for a little while sitting quietly and coming to yourself and considering the day.

Laziness has no place in Work on oneself. There is not laziness in God. There is a continued--continuousness?) in the existence of life. The universe does not stop on Sunday. It keeps going uniformly, as a law and one has to learn what is meant by such a law when you want to bring heaven on Earth. Because then you want to introduce certain things which do not exist on this Earth. And your claim is that you wish it. But when you wish it, you have a responsibility for having done that. And then it's up to you to see what to do next.

(SIDE TWO)

You see what I'm driving at. Create conditions if you have to, or wait until conditions present themselves which you believe are right. All the time you have thoughts about your future. You have a very definite reason that you wish to Work on yourself. Because not only the laziness and the different vices and vanities and so forth included in your unconscious existence, but the aim is development, growth, that what can grow out and is now potential. Your wish for understanding, your wish for freedom, your wish - if you want to go that far - of fusion with totality, a wish even to eliminate yourself in time, you wish even for timelessness. And all such thoughts when you meditate, when you think deeply, when you feel, when you walk up and down, when you see then yourself in a tumultuous ~~tremulous~~ state with your mind not knowing exactly how it will end, but you know there is something in your heart that strives towards an ideal for yourself. And that is clear as far as you can see. And you take a step - maybe that's all you can see, ~~and~~ - but that clarity lasts for one step. And ~~now~~ then there is a new step and ~~that~~ the clarity continues in that new step because the clarity becomes your atmosphere, which is carried with you when you have an inner life that starts to shine forth and that, what is magnetic center, wishes to be set free.

Those are the fundamentals that one wishes for motivation for oneself, to be able to grow out, to develop and become that what a man ought to be. We simply say, conscious and conscientious man. Or sometimes we say individuality. Sometimes we call it harmonious and all other kind of definitions. And it is my fervent wish, when I start out to Work on myself, that I have that wish and I have an aim. It may be a daily aim. It's good, every once in a

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while, I'm reminded. It's an aim for a year, also good. An aim for a lifetime, of course, because I want to grow up during this life span that has been given to me. But maybe universal aim to include that what is God, All-Loving-Father, and whichever a way again I want to define that kind of religious thinking or feeling. And so with that I start. My wish is to create. It becomes the culmination of all such energies of a wish to change myself and make myself into a more becoming person. But when the wish is there, all such energies stops. They belong to my ordinary life. They belong to my mind and my feeling; thinking and feeling about it, of what ought to be, deep as they may be, they stop within the wish for the creation of 'I'. Not only that 'I' doesn't recognize my wishes, but I will dilute my effort. And it is interesting how difficult it is that while I now have 'I', and I wish it to operate, to become active for me, how my ordinary mind constantly wants to introduce the reason for this 'I' to exist. It is true, there is a reason in my unconscious mind which constantly keeps on thinking and wishing about the possibility of a development, but it has to be kept separate from my attempt to create something objective. Because, if I start to dilute it with a little bit of the energy I'm apt to try to describe what this 'I' should do or what the result of this 'I' should be. And I have no right in my unconscious state to even dictate or to think about what ought to be on a conscious level. The love of God is not determined by a prescription and a description of how the Lord is and how he will behave when I see him or when I happen to come. And I cannot tell what it is at all that I would like to have as a concept; and it is so difficult not to fall into a little bit of a description of God sitting on a throne

and telling me, go to my right or go to my left. And all the illustrations that are there and the little descriptions in the Bible and allegories which are based on it. Of course it's obvious I keep on thinking of the possibility of unity of that what could become total fusion or a dissappearance of myself. And at the same time I'm a little bit of a creature on this Earth and I walk, and I happen to think about something that ought to be possible for me, and I wish with all my heart and my mind, to give it all the attention which is required and all the energy I can give it. And I tell my ordinary mind, keep quiet now, I have other fish to fry. And I tell my feeling it's all right for you to be a little selfish but, my God, that selfishness has to change over completely in an inclusion of that which is real life for all people or whatever is ~~real~~ life totally. And I become emotionally involved with that even, and then I say, At the same time I wish freedom, I want this 'I' to be free, to observe me the way I am. I want to have the indication of my unconscious existence pointing towards a star. But I don't want to have this 'I' be influenced that I'm selecting a very special kind of a star for me. That's <u>not</u> my domain. I do not know what God wants for me. I do know what I unconsciously would wish for myself. And then it stops, I say, in the wish for the creation of 'I' and an entirely new period starts. A new kind of an octave even starts ~~there~~ then with a DO as a creation of 'I', and 'I' starts on it's own octave of development at which point, that is, in my particular octave of my own development in an unconscious state, I do not know that. Sometimes I say it starts already with DO when I just open my eyes when I was born, and sometimes I say it has to come only after I've crossed over from my

MI into the SOL, because then I can see a little straighter what is needed for me. At what point of my development I will become interested in Work, I do not know. It may be until the end of my ordinary existence in SI-Do when the silence seems to come down and then comes the realization that perhaps I should do something because it is not too late as yet since I still can keep on breathing. I do not know at what point of the DO-RE-MI or the SOL-LA-SI, or even the FA this new octave of 'I' can start to function, but I do know that when it starts to function it is an entirely different kind of an octave and no rules that I'm familiar with in my unconscious thought or feeling will apply. I have to learn an objective language and I don't want to have that even defiled with anything that is my own. I say, I leave it to God. I say, Not my will but Thine. That means the purity of my wish can be a purity when I don't want anything of myself pre-determined to exist. And at the same time my wish is the result of my desire to grow.

But in that wish, that is the conversion. That is the place - I've said it before - where the raw materials of my feelings and my thoughts have come together and have been put together for the purpose of becoming unified, changing over into a new kind of a product. And the product is then connected with the results of 'I' giving me facts that I've called the manufacturing of myself when I am a conversion machine.

The trouble is always that when one wants to think of one thing you think of another at the same time; that even in states when you consider yourself in a-- on a high level when there is some form of association of beauty of Working and making attempts and realizing, and every once in a while seeing the state of Heaven as if it's opened up and you wish to go there, that that at such a time it is so difficult ~~at such a time~~ to tell a person, "Consider what you are. Consider you

are mechanical. I think it is really a little wrong. I would say, just enjoy it for a moment. Just to get from it an impetus for the future. Just let it work out as if at such a time you are in contact with something out of this world just for a little. It's quite all right. It won't harm you. It does not have to be translated immediately into the realization of that you are a machine. You will find out. But when you are engaged as if you see God, maybe all you can say is thank you, and return to your ordinary life. But the thought then and the feeling, the realization of that experience will bring you down to Earth as you are, and then you say, how can a creature like me unconsciously experience that what is the highest quality available to man?

Remember Beethoven in the 9th Symphony. I've said it many times about that choir there Freude, Schöner, Gotterfunkeln, Tochter aus Elysium. I've said it, how simply it is. Those were beautiful, beautiful moments and for Beethoven, and afterwards, tumultuous stages, still trying and trying, although that was a combination of the ninth. He was not satisfied. He still had to write the 10th Symphony. His life was not finished as yet. He was still bound. And he rebelled constantly, because he had seen something. Now he wished it. And then what was the difficulty? Himself.

The difficulty always will be first this body, then the ordinary affairs of feeling, then a little bit of cliché in the mind. And all of that has to be understood and left alone and sometimes, starved to death - just atrophied, not feed, so it will fall off, because it will not carry any fruit. It will give--it doesn't belong to the vineyard of he Lord. They will have to be cut off or they will shrivel up on the vine itself because of lack of being fed. No life force should go into them. My mechanicality gradually will die. Either it will change over into a conscious and conscientious effort. Gradually the body can acquire a will and then it will not have anything to do any more with what it used to be occupied with.

In the presence of God and light, there will not be a shadow. ~~It~~ there is no reason even to fulminate about it because it will go

But keep on Working, so that then Heaven is on Earth for you, is within you, helping to feed your inner life so that then, when that grows, that your consci~~ousness~~ence can tell you what your mind is unable as yet to put into words. And maybe you don't even know what it is and what kind of words are needed and perhaps no words at all will do. But you see, one wants to continue to Work. One wants to start to tell God what he ought to do with oneself, with me, because I dislike, every once in a while, what I experience and I dislike what I am. And I don't understand why I was born unconscious, and why am I on this Earth. And I ask for an answer. And I say, I was born here, and I'm entitled to an answer. Why don't you tell me." And God, sitting on the SI-DO of his own development remains silent because it's not his task to tell. It is your task to reach up to where you can be told by yourself, knowing.

But you see we philosophise. We must come back in answering to simplicities. But don't ask then to do the impossible things. Let them be what ever that experience is as long as it will give them stimulous for the next wish for experience. They will not go off on the wrong side of the road. They don't really make such a mistake. And even if they do make it a little, it is not so bad when they find out themselves. But you see, you just touch them a little bit, a little bit, but you don't have to shake their hands. You don't have to put your hand on their shoulder. You don't have to push them. Just relay that when something is kindled in them it will start to remain, remain alive. It will start that kind of a fire from the pilot light actually becoming a burner and warming them up, and having then a chance of even heating the food which is prepared by your hands. Such things you see.

Also towards the end, what was this naïveté? Why talk about it, what is the

sense? A naive person is a simple person. And simplicity is an entirely different kind of a thing. But why even talk about it? Be simple in the application of Work. What has naivete to do with it? It's a state in which one happens to be. It may be you are naive, so what of it? Can there be a wish to see oneself? That should have been the answer. Where is that wish? Where is that desire to get more information which is reliable so that you don't have to monkey around with little words like naivete. If you want to know it, take Webster and read up and see what is the definition of the word and what is simplicity, and define that. Then you know you satisfied your little brain.

We wish Work. We want to refer to Work. We want to tell people, this is Work, please do it and when you come, tell us. And then you come and you don't tell us, you have not Worked at all and you should not come. I think it is a very difficult thing to say.

But still then, there are difficulties in the way. I will give you another which maybe the nucleus doesn't like to accept, but I want to suggest it. You see, supposing one of the nucleus becomes the answerer for the whole meeting, so that he has free range to answer all the questions that might come up, so that he can test his own flexibility, his own ability for adaptation to answer questions from different directions, coming from different people on the level where they live; and to see if one is capable of answering a variety of questions. That is the first suggestion. The second is, that another member of the nucleus takes that tape and listens to it and answers it, the same way as we would answer a tape from out of town. And then you might say, without undue criticism simply tells the person who has lead the group what, in accordance with the person who listens to it, ~~what~~ was not right and not well enough explained or where it

was failing or where it was good.

I don't think you would dare to do it. Although it would be applicable and it would be excellent for those who wish, if the criticism in some form or other which is palatable could be honest, without taking into account any differences of personality but just by the words as used and by the way a question was understood by someone else who also may have been there, couldn't say anything but could then make up his mind or formulate of how he would have answered it and then later on could in answering the tape could make the first person, those who have answered, profit by that kind of information.

I know what I'm saying, because it is extremely difficult. At the same time, I say, it would be extremely useful because it would be your group for one evening and the next week it would be someone else's group and you would see results, you would see that what TAKES Place in a Group, You would see what it is to sit for an hour and a half and answer questions from different corners of the room. You would ~~xxx~~ find out how flexable you would have to be, how understanding, how you'd have to change from one level to another; maybe, how you would have to try to find the right kind of words in order to settle an argument.

I only suggest it. It doesn't matter if you don't want to do it as yet. But you see, I have all kinds of ~~money??~~ funny possibilities in mind in order to make you to help to make you grow up, to learn how to talk about Work and basing it on your own experience which you must constantly refer to, that you will not make a false attempt of trying to tell certain things which can not be done as yet and Not to Go ALONG WITH THEM AND not give them encouragement. When something is not right, in your opinion, you must say it. And when it is half-way right, you must still say it's half-way right. You have to be very clear about what is really right and what isn't, be-

cause only then when you tell them it is right will they profit. When you make it a little bit as if it is perhaps a little bit so-so, they will take that and they will go off on the wrong road and you will become responsible for not telling them in time.

It is difficult to conduct a group, at least, when you have to answer questions. It's much easier to give a little talk without being interrupted, because in a case like that, like now, I can do what I please in following my own way of reasoning and I can simply say this and that because it seems logical to me; and you can take it or leave it and I won't know it, and I don't have to know it. I leave it entirely like that. I leave it on the level where it should be for each person now. You've listened a little bit to some discussion about Work, a few points here and there that I try to say something about. And now it's up to you to take, or to have taken, and to eat, and to become responsible for having come here and having sat down and having listened,and with that responsibility in your conscience you must go home, because you now must show that you wish to become a man. If that includes the wish to become a man as Gurdjieff indicates as an objective possibility for a man's growth, then you are under the obligation to apply whatever you now know and whatever the attempts then will be which you can make to the best of your knowledge and to the upper best of your feeling. That what is required for all of us, if you have a conscience, is to try to digest this little bit as a fragment of some of the ideas of Gurdjieff which have to do with your own inner life, and to see to what extent they fit, and what you can make of it, and what you can utilize for your life. I will not know it and you don't have to tell me because it is not my concern anymore.

It's the same when I have a wish, I create 'I'. It's not the concern of it any longer. When I wish to create, and I get ready with my thoughts and my feelings,

I put all the different things together the best way I can. That is my domain because it is ~~my~~ unconscious state for which I'm responsible. When the wish is there it goes over into a conscious state which is not my domain. Of course I aspire to it and I hope ultimately that I will be a member of that kind of objective society. But for the time being I must admit I have my own little house to take care of, and I leave it to God to take care of my attempts as results in the form of 'I'. And 'I' reporting back to me and telling me, This is Heaven. This is the way it ought to be objectively. This is the way your life should be when you wish to grow up. This is the way God believes that there is a potentiality in you and that you in time could become his child. This is the way Heaven really looks, impartial. This is the way things take place at the same moment when they do take place, without any time lost, because there is no time in timelessness. And that what exists objectively, in objectivety, is not subject to any subjective law.

That is what 'I' tells It. And when It listens, and not understanding but hearing a voice and the voice sometimes becoming more vocal and saying, Come, because I wait. Come, because you are, I would say, of my life's blood. And you wish to go. That seriousness directed towards an aim, with doing away with all kind of little nonsensical things. But having that definitely in mind, I wish to become that what I should be, so help me God, so that then he can see my wishes, and then acknowledging such a wish, will help me to forget the rest of the world when I leave it in order to be better prepared for that ought to come, which then becomes for me my desire and my definite heritage to which I am entitled.

I hope you have a good week. I hope you can learn a great deal about yourself. And that --that kind of knowledge you put away. Store it in your heart that it doesn't become impure, that it can be forever and ever, ~~that it can be~~ a beacon for your ~~kkex~~ life and a guide when dark days may come. Good Night.